The PULPIT

A Periodical of Contemporary Preaching

JANUARY 1944

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Sermon Illustrations

Contributed by Readers of **THE PULPIT**

How Christ Completes Our Lives

A London minister was invited to preach at a special occasion in a Yorkshire church. In order to acquaint the visitor with something of the background of the church, the entertaining clergyman sent him a booklet describing it. One passage charmed and inspired the guest preacher: "In Sandringham church there is one of the most beautiful windows in the world. It was made out of broken pieces of glass which had been thrown aside as worthless debris. Love and reverence put them together and when the sun shines through, there is the complete picture of Christ." How the Master could shine forth in our church and in our daily lives if our differing interests and talents were united by cooperation!—*H. Victor Kane, First Baptist Church, Kingston, N. Y.*

Man Important, Even in Defeat

A sense of futility—that which arises from serving what appears to be a weakened, if not doomed, cause—sometimes smites people today. There are those who doubt the efficacy of democracy. If we occasionally suffer discouragement before the murderous blows of totalitarianism, how much greater must have been the desolation of heart experienced by Antoine de Saint-Exupery when his country was on the point of falling! In his book *Flight to Arras,* he tells of an assignment given him to fly his military plane to Arras. France has not yet surrendered, but he knows that everything has caved in. The cause is futile now; France is beaten. The terrible apathy of defeat weighs down his soul as he puts on his aviator's clothing—dressing, he says, "for the service of a dead God." Why should he take this dangerous flight, risk his life, for a crippled, useless cause?

He takes to the air, chilled in spirit, a pall of defeatism overhanging his every thought and action. During that stirring flight over enemy lines his mind works; his soul expands as the heavens open before his roaring craft; now he can behold humanity in all its littleness down below, scrapping on the ground. Hours later, he returns to his home safely. . . . He began his flight as a bitter stoic; he ends it as a man transformed.

He has been brought to a new realization of the sacredness of man. Man is important, even in defeat. A cause can be more important than ourselves; we can become great in it. He writes: "Man ceases to be concerned with himself, he recognizes of a sudden what he forms part of. If he should die, he would not be cutting himself off from his kind, but making himself one with them. He would not be losing himself, but finding himself. This that I affirm is not the wishful thinking of a moralist. It is a commonplace truth."—*John Nicholls Booth, Unitarian Church, Evanston, Ill.*

When Seeing Becomes Vision

Have you ever stood on a hillside and looked off into the distance? You beheld everything you could with your own eyes. Someone came along and told you that in the distance there were buildings, beautiful trees. You looked again, but could not see them. Then you were handed a field-glass and you adjusted it and saw what could not otherwise have been seen. The natural eye saw nothing but the land stretching off to the blue horizon. By the aid of the glass there burst upon you a scene of charming variety of things not seen before. And so it is with the eyes of natural man, attempting to behold the spiritual. There is much that he cannot see unaided. Then Jesus Christ comes and reveals what man alone cannot see. But we must have faith to believe that there are things we cannot know alone; that by cooperating with him on his own terms we may perceive. —*Gordon W. Mattice, Westminster Church, Rochester, N. Y.*

When Pain Becomes Redemptive

A little book I would recommend to all those who have suffered losses in this war is by Emile Cammaerts, and is entitled *Upon This Rock.* It is the tender and moving account of the loss of a son who was a flier in the Royal Air Force. The bereaved author makes no attempt to deny the awfulness of his son's fate, nor the intense pain which it brought to him and his family. But he did work his way through this terrible experience to a sensible point of view. What it did for him, among other things, is seen in a sentence toward the end of the book in which he speaks of the church: "I used to stand in front of it; I admired the church from the outside; I am now kneeling with the congregation at the altar rail."

Here is an instance of pain becoming redemptive. If evil is in the world for one purpose more than another, it is for that. It may be taken hold of and turned to some high and holy use. There are opportunities in suffering.—*Lester E. Kemper, Kennedy Heights Presbyterian Church, Cincinnati, Ohio.*

Checks on Life That God Honors

A certain bank company is producing a special kind of check that has a thin solution of fluorescent paint on its face. Under ordinary light the check looks like any other check. But when placed under infra rays, it glows. Every check that is cashed at the banks issuing this kind of check has an infra ray bulb over the counter. If the check has been erased, raised or otherwise tampered with, the space where the alteration was made shows black when placed under infra rays. The checks show all original writing clearly.

You and I have been issued checks on the bank of life. On these checks God has set his value. If you accept his values and remain true, your checks on marriage, home, peace, contentment, love will yield you abundance.

But many people have sought to substitute other values for God's values. These values the world accepts as a matter of course. But when the checks are presented for payment and pass under the light of God's love, the values, which looked all right under ordinary light, show dark and blank. The widespread unhappiness in the world today is a result of the substitution for God's values of worldly values that cannot stand the test of his light.—*E. Brewster, Methodist Church, St. Paris, Ohio.*

Christmas Greeting from a Soldier

Here is a Christmas greeting from a soldier which I submit for your page of illustrations. It is an engineer officer who writes:

"We who are in the armed forces are not in a position to work for a decent peace. We appeal to you of the churches to work to build a public opinion that will insure a lasting peace and a postwar world that will be decent enough to live in. Keep working for what we believe in: truth, humanity, love."—*Harold H. Wright, First Congregational Unitarian Church, Fort Collins, Colo.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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'Journeying Mercies'

BY WILLIAM B. BLAKEMORE, JR.

ONE DAY last spring, just before I started on an extended trip, there arrived a letter from an old acquaintance. In wishing me well, he wrote: "As our forefathers used to say, may you be accompanied by God's journeying mercies." It had been years since I had heard the expression "journeying mercies," and it came back in my memory as a quaint old-fashioned phrase which I had heard occasionally on the lips of elderly people. It is a phrase which was once meaningful and much used. Now it strikes our ears as quaint.

We can easily recall the events which have brought about this change. Our exiled fathers, crossing the sea, had no great promise of a successful voyage. Our nearer forefathers who left the comfort of colonial villages for the great plains of the west could not take their expeditions lightly. Hazardous river crossings, treacherous mountain passes, extremes of heat and cold, a people who might prove hostile: these possibilities had to be considered. Those who ventured upon the seas sailed uncharted wastes girt by unlit shores. The sudden destruction of a storm might be abated only to be followed by the long drawn out agony of an equally destructive calm. Such men and women, at moments of departure, received from their friends with heartfelt gratitude their wishes for journeying mercies. It was these men and women who used to think of the 121st Psalm as the Traveler's Psalm.

> Jehovah will keep thy going out and thy coming in
> From this time forth and for evermore.

IN HAPPIER TIMES

But in more recent times, this serious and anxious attitude about travel disappeared. Instead of being a hardship, a journey became an opportunity for rest and relaxation. If he were boarding a streamliner for Seattle it would have seemed out of place to wish a traveler journeying mercies. The long trip would be accomplished in perfect safety while enjoying magnificent scenery, eating good food in the diner and sleeping luxuriously in the pullman. Departing on such a trip, it seemed more appropriate to offer some mercy to those who had to stay behind, at desk or bench in the dirt and noise of the city. Journeying mercies had become obsolete and had been replaced by the lighthearted "bon voyage" plus a box of chocolates or the jocund "happy landings."

In very recent years, however, the scene has changed once more, and now again this quaint phrase has meaning for our modern world—and far more profound meaning than just the hope that a seat will be found on a crowded train. The peoples of the world are on the move today as they have never been before, traveling not from choice, not for pleasure, but because they must. For our nation alone, the story is that a fifth of the people, thirty millions or more, have moved during the war years. The figures for the entire world are astronomical. The vanguard of this movement appeared ten years ago when thousands of political refugees were on the move in Europe. To them must be added the million Chinese who carried their civilization from the beleagured eastern cities to the safety of caves in the western hills, and the four hundred thousand Spanish women and children who fled across the snow-bound Pyrenees one week in January, 1939. With the war well under way, Europe has lost count of its refugees. But they are a people uprooted from their livelihoods, roaming the world in abject need of "journeying mercies."

A WORLD OF WAYFARERS

In recent days another vast company of travelers has turned into the nation's highways from every village road and country lane. These wayfarers are workers migrating to the mushroom cities around the war industries, areas of new opportunity now being peopled by the job-hungry pioneers of today. These workers have fared well in the physical aspects of their journeys. Coming by train, bus and car they have not faced any great physical danger. But their journeyings have involved dangers of another kind, dangers to their personalities, hazards to the spirit. Leaving the stability of homes in long-established towns, they have moved into places where unlike sympathies and prejudices have found opportunity to flare suddenly into violence. In the midst of an overnight swing-shifting culture, it is difficult to maintain personal stability. The journeys of these people have been safe enough for the body, but not safe for the soul.

Men and women in the armed services of the nations of the world are a third great group of our fellow men who are on the move. Their journeys hold more of physical hazard, yet even those hazards are concentrated toward the battlefronts. Here once more we are reminded that the critical aspect of a modern voyage is spiritual rather than physical. The soldier or sailor finds himself confronted with issues which would never have arisen at home. Such questions as these force their way into his mind: What factors will make for moral stamina in my life now that I am removed

from the guidance of family and community? Since I am willingly risking my life for society, what is the extent of society's future debt to me? What does killing mean? What is death? Faced with such questions as these, the soul of the man or woman in the armed forces has ventured into the farthest realms of human experience before he has even left the induction center.

NEW JOURNEYS OF THE SOUL

And what of those who have not been forced upon some geographical journey by the war years? Is there some sense in which they too have left the familiar haunts? In the spiritual sense, yes; for all of us, by the circumstances of the times, have been forced to venture on journeys of the soul. These are not travels which we have chosen to take. They are expeditions which have been forced upon us. The young man who is not sent off to war must live these years in separation from the buoyant companionship of his fellows, and with many a query about his own situation. Society cannot take time to worry now about his personal problems, whatever they may be. Parents who have seen their loved and admired children go away have found their own souls journeying toward realms of loneliness. The young wife whose husband has gone to war lives not only in loneliness, but in a land which knows constant anxiety; for from beyond the familiar precincts there stands always the threat of unwelcome news.

Yes, the war has suddenly put us all into the category of travelers, whether we have "gone to camp," bought a ticket for the nearest shipyard, or put up for rent the now empty room in our once undisturbed home—travelers bent upon journeys in the midst of which hardships and oppressions are inevitable, journeys profoundly in need of mercies.

The war has also served to remind us that war is not the only circumstance which provokes unwelcome journeys of the soul. Severe illness, visitations of pain which must be borne alone, a crippling for life or the slow decline of bodily powers, days of personal frustration or financial reverses, the decay of friendships or the death of loved ones: any one of these may force us out to grope and search our way alone in remote lands as yet unknown to us.

WE ARE ALL PILGRIMS

And so we stand in a dual relation to these journeys of the spirit. First, we are observers of the way in which other men must go. From that viewpoint we see the need of mercies for them along the way. A sermon might well be preached upon the means by which each one of us can help to provide those mercies. But we are also travelers ourselves, each of us a pilgrim who must voyage where the path of circumstance may lead. It is of our own inner experiences as travelers that we are thinking this morning.

Many of us are ill equipped for these voyages. We have moved out of relative security into years of upheaval for personal living. In more clement times we were often callous enough to be impatient with that individual who suggested that his soul was in travail. We were likely to suggest to him that his inner condition was the result of a badly organized life and that it was up to him to straighten out his own world. The temper of life was such that we were discouraged from starting on long voyages of the soul—of making any deep inquiry into the nature of our own beings. We were invited to lose ourselves in the popular current trends, to do what the crowd was doing, to be a good fellow—and, please, not to ask embarrassing questions about life and society. Any profound attempt to grapple with the problems of death, of pain, of sorrow, of loneliness was looked upon as odd and as "borrowing trouble."

But the troubles are no longer borrowed. They have been forced upon us by circumstances which have breached the easy circle of our living and have led us out through the gaps into places of deeper shadow. For years we had been asked to treat life lightly. Now, suddenly, life is asking us to treat it seriously. The result is, that while many have been able to venture fearlessly upon the new expeditions forced upon them, there are many others who recognize that they are bewildered and wandering, and who are looking for some assurance of mercy along the way.

SOME PILGRIMS OF THE BIBLE

An early mercy that can come to us is the recognition that we are not the first generation of human beings that has been forced into dangerous voyages of the soul. It is said that no generation of men has ever spent the first and second halves of its life in the same world. Adjustments and readjustments have always been required of mankind; no matter how our own experiences may differ fron others, we share a common lot in this regard. From the record of these past experiences of the soul, we who venture in this day upon our own explorations can gain much help. The great and successful journeys of the past have been well remembered. Many of them have been collected in the Scriptures, and there they stand as a ready resource of guiding mercies for those who venture today.

The variety of experiences recorded in the Bible is evidence of the remoteness and strangeness of the lands to which men have traveled. Abraham went on the pioneer's trail into a new land; Joseph went as a slave, captive and bound to Egypt; the Prodigal Son went off into a far country geographically, and into an even farther one spiritually. In the forty-second Psalm we read of an experience in the midst of deepest depression of the spirit. This psalmist tried popular religion and found it wanting; his friends and companions jeered at him. Nature seemed hostile, and God remote; but out of the depths of his soul, as a hart panting after the water-brooks, he found rising a faith in God which could not be explained, but was of such power and vitality that it could not be denied.

> Why art thou cast down, O my soul?
> And why art thou disquieted within me?
> Hope thou in God; for I shall yet praise him
> Who is the help of my countenance and my God.

How far distant was this experience from the constantly upheld and radiant faith known to the psalmist

who sang of the Lord as his shepherd. Even in the valley of the shadow of death he feared no evil. He did not feel that God had forsaken him. In the midst of his enemies, a most unlikely place for mercy to be found, it seemed that God had spread a table of blessings before him.

These recollections of former pilgrimages of the soul we may take with us upon our own enforced voyages. We will be traveling different roads, but we are not the first travelers.

A CLOUD OF FAITHFUL WITNESSES

A second source of mercy comes to us from the religious life of our own day. The cloud of faithful witnesses has not diminished in time. On this Sunday morning we who gather here for worship and prayer are not alone. The concern for mankind which has motivated our attendance here finds its counterpart in meeting houses, in camp chapels, in churches and cathedrals around the world. These groups have not sent direct messages to each other; but their very existence is a vivid communication of the concern for human welfare which all of them seek to instrument. This evidence can save us from a false assumption that would rob us of the energies that we need upon the way. It can save us from the futile and untrue notion that no one cares. Other men may not understand us; they may be worse than inept in expressing sympathy and giving aid. But the fact that they meet together on Sunday to worship God is evidence of a deep concern for their own kind, and of their own sincere involvement in the human epic. Thus, while from the past we can know that we are not the *first* travelers, from the present we can know that we are not the *only* travelers.

But when we have said that, we must also say that each one of us is the first and the only traveler upon the particular road which he is following, and that the same thing has been true of every earlier pilgrim. Yet, in the very fact of this unique aloneness lies the ultimate mercy, not only for ourselves, but for all mankind. It is our surest signal that the life of mankind is not lost in a cycle which repeats over and over again the same sad story. It is precisely because each voyage is different that some new step forward can be taken. For this reason every man is asked to treat his own life sincerely. Every battle won on the voyage of a single soul into the far places is a battle won for all mankind. Out of the depths of loneliness, out of the arid deserts of personal grief, out of the agonies of pain which must be faced alone, out of the murky bogs of personal frustration, from the treacherous abyss of man's moral struggles—from these strange places have come the great discoveries. As a lone voice long ago cried, "Prepare in the wilderness the way of the Lord; make straight in the desert a highway for our God."

INTERPRETING LIFE SINCERELY

It was the value of every single adventure that Paul affirmed when he said to the Corinthians: "There are so many kinds of voices in the world, and none of them is without signification." It was the significance of every individual's own report of his experiences which Henry Thoreau sensed when he came to write of the days which he spent alone beside Walden pond. He informed his reader that he did not intend to report what other men would think about it. Rather he would write as if from a far country to his kinsman. "For if a man has lived sincerely," said Thoreau, "it must have been in a land far distant from other men." Concord village was only six miles from Walden pond, yet by living sincerely on its shores Thoreau carried back to Concord and to all the world new insights of nature.

By living sincerely we do not mean putting upon life some moral cast or pious expression; nor do we mean adopting some ready-made system of control or discipline. To do that would only be to interpret life according to other men's desires. Living sincerely means to treat one's own experiences with reverence and respect and dignity of self; yes, but also with a critical and persistent inquiry about one's deepest motives and the lands to which they lead. It means that instead of ignoring the opportunities to explore far places we enter into them imaginatively and with hope that our search will be fruitful. It means that if we claim some philosophy of life we will treat it not only as a theory for intellectual examination, but will also be willing to carry through that philosophy in our own actions until its remotest implications are discerned. Though we ourselves may be lost in the voyage, some indication of the danger spots will be left for the guidance of future men.

THEY WHO WENT OUT, NOT KNOWING . . .

No one ever knows where the voyage of a sincere soul will lead. What begins as personal turmoil may eventuate in social reconstruction. That is why a complacent society often discourages such a voyage. But it is the continuing experience of the race that its true saviors have been the men who went out, they knew not whither, and returned with redeeming gospels. The prophet Hosea illustrates this emergence of new understanding from unlikely places. He learned that his wife had been unfaithful to him. Had he interpreted his experiences as his contemporaries advised, he would have felt himself well rid of Gomer when she deserted him, and would have promptly divorced her as he had the legal right to do. But Hosea chose instead to follow the path indicated by the love he felt for his wife. It was a lonely trail which Hosea followed in his search for her, but at its end he had discovered the redemptive power of persistent love and, above all, he had learned the depths of God's love for his wayward children.

A young man of Tarsus, two thousand years ago, believed sincerely in the efficacy of law to hold society together. Paul, in contrast to most of his fellows, strove sincerely to follow the path which the law indicated, to search out in detail its guides for action. The path led him to the persecutor's seat at the stoning of Stephen. Then, on the road to Damascus, Paul became aware that the path of the law, which had looked so right, was degenerating into an itinerary of murder which would tear society to pieces. In a blinding flash, Paul realized that not law, but the spirit of love and cooperation, was

the only sure basis on which to build human community.

A young man of Galilee took seriously the belief that God is love. With a hunger and thirst after righteousness, he followed the will of that God. The path led at first past eager listeners, and then through cheering crowds. But it came at last to the garden of Gethsemane and the moment of lonely decision. From there it led up a stark hill to the immolation of a death by crucifixion. Yet from Jesus' decision to stay by the path as he saw it came the greatest discovery of all; for, ever thereafter, men have known that death, which looks like the end of life, is the very servant of life.

It is when men accept sincerely the voyages of their souls that they emerge as what George Herbert Mead called "the reconstructive centers of society." The group of friends in which they move is lifted by their earnestness for better living and higher values. Their families are enriched by their sympathetic guidance and unfailing love. Their communities are made more neighborly by their true humanity.

WHAT VALUES FROM YOUR WAYFARING?

The significance of the journeys which these war years have forced upon us is that out of them there may emerge once again those unguessed values which appear whenever life is treated reverently. This then is the last and greatest of the journeying mercies: that you may return from your distant sojourn and report to your kinsman what you found there.

> Safe home, safe home in port,
> Strained cordage, shattered deck,
> Torn sails, provisions short,
> And only not a wreck;
> But oh the joy upon the shore
> To tell our voyage troubles o'er.

Speak then, O soldier, from your fox-hole; speak, O sailor, from your agonizing days adrift upon a pitiless sea. What have you found there of courage and faith and hope? Tell us, lonely wife, you who have quietly striven so long and without complaint to blend patience and anxiety into some bearable harmony, what has unfailing devotion taught you? Wherever you may be, you who have passed over the steep face of some moral abyss, tell us what was the delicately skillful step by which you passed the danger point. Tell us, mother and father in industry's mushroom town, how do you shelter your children from the shallow values and easy ways of sudden wealth? What happened, what happened when you stood absolutely alone and unaided in the face of some crushing problem, some ultimate decision in your life? What did you then?—we need to know! For whatever it was of faith or virtue or nobleness or calmness of soul that you found within you then was part of the creative will of mankind in which we all share. Your journey of the soul was part of every man's discovery of God.

FUNDAMENTALLY the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea.

JAN CHRISTIAAN SMUTS.

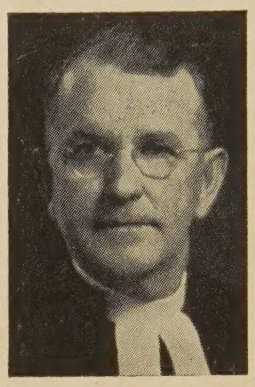
'When the War is Over'

BY JOHN S. LAND

And it shall come to pass in the latter days. Isaiah 2:2 (R.V.)

And there is no discharge in that war. Ecclesiastes 8:8.

A COMMON expression—"when the war is over." Note how many times it is used. In talking about our plans and the places we hope to go, we think of these matters as being possible "when the war is over." Perhaps some of us use these words as we hope to get back again to our old ways and to the "good old days." Somehow, we think, all our present problems will vanish and life will be simple and easy "when the war is over."



There are two serious errors in this naive, but understandable, thinking of postwar times. In a large sense, this war and its consequences will not be over in the lifetime of the youngest person alive today. Even when arms are laid down, what the war has done to the world and to this nation will persist for generations to come. Linked to our thought today is a haunting expression from the ancient preacher, "There is no discharge in that war." This is a very good description of the inevitable demands which the present conflict, and the challenge of peace to follow, will impose upon all peoples for the rest of their days.

It is also wrong to suppose that peace is the absence of open hostilities. It is not a static state. It is not a condition into which we drift. A just and durable peace will be an "engagement most difficult" and an achievement almost as costly in time, money and life as our present effort for military victory. When the war is over, we shall still have to understand, explore and make permanent those things for which we fought. If we think that when the war is over we can relax our efforts, return to our old ways and give up our economies, we are deluding ourselves most sadly.

When a house is on fire, the one urgent matter is to put it out. The firemen come swiftly. They use chemicals and water freely in smothering the flames. They break windows and open roofs without ceremony. The furnshings and furniture have to be soaked. When the fire is out, one beholds a spectacle of ruin which must be dealt with vigorously. The house must be rebuilt and its contents replaced. "When the war is over," at best, means merely that the fire is out. Clearing away the debris of war and replacing what has been destroyed will take colossal sums of money and unremitting effort on the part of all who really want a new and better order.

One would not attempt the role of a prophet, except insofar as eternal principles give any student of the inspired Word and the realities of life authentic

guidance as to what the harvest of our present sowing will be. It is not suggested that the picture of peace which Isaiah paints is coming to pass when this war is over. Nevertheless, we do well to put our minds and consciences to work on a study of things to come, and to resolve now to put our personalities and our possessions at the disposal of God to help shape the things to come.

Two great prophets describe the same happy state which was to take place "in the latter days." Again and again, Isaiah uses the expression "in that day." That strange, elusive note is something like the oft-repeated motif of a symphony which haunts one from beginning to end. While that goal may be a receding one, always eluding our grasp, yet it is also true that great living and high achievements can come only as we everlastingly seek to reach that goal. To be discouraged because of the repeated frustration of humanity's hope, is to dethrone man from his kingly place of unwearied effort and imperishable hope that sometime the dream of God will come true. While it is not given to any one of us or to any one age perfectly to make God's will done on earth, yet every Christian must evermore "seek to be perfect as your Father in heaven is perfect." Remember that man is judged not merely by what he achieves, but by what he endeavors to do. Abraham did not receive the promises, but he played the honorable role of faith, still looking for that "city which hath foundations whose Builder and Maker is God."

I

Let us think very briefly of the problems which we must face when the war is over.

There will be the problem of political change, both of leaders and of ideas. In the *New York Times Magazine* last summer there was a two-page article entitled "Leaders: A Changing Cavalcade," with this subtitle: "Few of the wartime rulers and statesmen remain in their posts of prominence. The places of the others have been taken by the obscure of that day." Across the top of the two pages are the following pictures: To the left is a picture of Kaiser Wilhelm II, the Crown Prince, Von Hindenburg and Von Ludendorf, standing in their military pomp; in the very middle is a picture of a gay and brilliant ball with lords and ladies in their finest, "devoting their spare time in undermining the society to which they belong"; and on the extreme right is a picture of the "Big Four": Lloyd George of England, Clemenceau of France, Orlando of Italy and Woodrow Wilson of the United States. At the bottom of the page are the pictures of five men in this order: a stolid-faced Russian exile who took the name of Joseph Stalin; a sad-faced sergeant of the Austrian army called Adolph Hitler; a husky socialist agitator of Italy by the name of Corporal Mussolini; a broad-faced assistant secretary of the navy with the suggestion of a smile by the name of Franklin D. Roosevelt; and lastly, a dignified English socialist and pacifist by the name of Ramsey MacDonald. If such revolutionary changes took place after the last war and so many unexpected leaders came into power, what shall we expect after this far greater war is over?

There will be serious economic and industrial problems. The global dislocation of modern life and the conversion of the world's resources and industrial capacity to the business of destruction are so profound as to defy our understanding. The demands of war in accelerated production and the shifting of populations in our own nation will have consequences beyond our telling. The problem of feeding the world, of establishing trade and exchange, after the war is over will tax the best brains and the biggest hearts of the world's leaders. An effort to get back to normal life on the farm and in the factory will doubtless involve unemployment and a financial depression. This whole picture of what confronts us as a nation when the war is over is so complex and profound as to make the stoutest heart tremble. The nature of these problems and the hope of their solution must be vital concerns of individual Christians and of organized Christianity. The church dare not pass by on the other side of the road.

There will be serious racial problems to face. Indeed, we have them now. In a time of war, the hidden tensions are brought into the open. Inequalities and injustices, which have been endured in relative silence, often flames into rash statements and actions. The scattering of men of all colors across our own continent and over the globe will beget problems and difficulties beyond our comprehension. It is no secret that Negro leaders are pressing many of their claims in this time when their young men are being drafted just as our white young men are. On a large scale, the peoples of other nations and the races who inhabit the islands of the sea have come positively into the world picture. Their rights and aspirations will be to the fore when the war is over. With many lands across the sea devastated and racial and religious minorities being persecuted, the question of immigration for us will be very insistent. Specifically, Japanese exclusion and the quotas for Orientals will have to be faced again. This, too, is a matter so profound and far-reaching that the followers of Christ must face their responsibility with new seriousness in reconciling the many-colored sons of the one God.

What moral and spiritual problems will be ours when the war is over! The breaking down of accepted ethical standards by the individual, in the community and in the world, is one of the greatest casualties of war. The skyrocketing of juvenile delinquency and other evils which follow wars like vultures must be faced to an accelerated degree in the days ahead. The separation of families, the lamentable upsurge of hatred and bitterness, the awful toll of propaganda and the inevitable disillusionment which war brings, all constitute the devil's brew which all of us must drink who survive the present holocaust. Never in the world's history has organized Christianity faced a task comparable to that of binding up the wounds of the world with the wine of God and the oil of the gospel. If a Christian is complacent or if any church is easygoing now, God have mercy upon such a one!

II

Let us now consider the opportunities and responsibilities which Christians shall face when the war is over.

It is a spiritual law that a time of great danger and crisis is a day of unparalleled opportunity. When outmoded ways and false theories have broken down and life is in a fluid state—then is the time when faith, courage and vision have their shining opportunity. Jesus capitalized the venom of his enemies and converted the cross into an instrument of redeeming and reconciling love. The apostle Paul put this truth in strange language: "A great door and effectual is opened unto me *and there are many adversaries.*" We can go further with this intrepid soldier of Christ and say, "Who is sufficient for these things?" and then shout with him, "Our sufficiency is of God and not of ourselves."

We shall have an unparalleled opportunity to instrument our idealism when the war is over. We have learned that we must pay a high price for peace. Because of the lessons learned since the last war, we must unremittingly give ourselves to removing those causes which engender strife and correcting those conditions which always breed trouble. A person who does not now see this and commit himself—body, mind and soul—to it, is recreant to his highest responsibility and oblivious of his highest opportunity. "There is no discharge in that war." We can take no moral holidays. We can indulge in no narrow and selfish dreams. The men and women of tomorrow must think in world terms, act in world terms and lose themselves for the world's good.

To solve the problems already mentioned when the war is over, the church must perform her basic spiritual ministries with a vigor and vitality heretofore unknown. Let us study the picture as given by the prophet Isaiah (2:1-5). We think of this as idealism and not realism, just as we think of the Sermon on the Mount as a beautiful dream instead of a practical program. Preceding the beating of swords into plowshares and spears into pruning hooks, something revolutionary must take place. Let us describe those things that "make for peace," and let us be prepared to follow after that righteousness which alone can issue in peace.

To begin with, this thing is exceedingly high. It is located on the top of the mountain of the Lord, and it comes in the lifting up of the truth and exalting the law of God. It is a process as contrary to human nature as it is for water to flow uphill. Water flows to the top of the highest skyscraper because there is strong pressure behind it. The low and usual attitudes and actions of people must be reversed, and men must leave their evil ways and flow up the hill of God and achieve his way and his will. This movement must be world-wide. The only group that is truly international and holds hope of knitting the embittered and embattled sons of men are Christians. As they are taught the ways of God and walk in the paths of God, they can become a movement and a power to lift humanity from its present low levels on to the uplands where the will and the Word of God are the rule of the people. Beyond that, arbitration and the settlement of deep-seated problem must be remitted to God and not to military victors or the strongest nation. For this new day to come, God must judge between nations. These things having been fulfilled, says the prophet, the instruments of war may safely be converted into implements of peace. Thus walking in the light of Jehovah, the people of the world may have no fear.

Who is responsible for making these regenerating and transforming things come to pass? Under God, Christians! Did not Jesus say to his followers, "Go ye therefore and teach all nations . . . teaching them to observe all things which I have commanded you"? Christians are to be the salt of the earth and the light of the world. They are to demonstrate the life of Christ and let loose the healing love, freely giving the emancipating truth which is in Christ Jesus our Lord.

The supreme opportunity of a millennium in world missions will be ours when the war is over. If we had spent a fraction of the money we are now spending on the war and sent only a portion of the men we have sent to fight on far-off continents and islands of the sea, and had given these peoples the transforming gospel of Christ, this war could have been prevented. By not doing our Christian duty and by living largely in "a fellowless firmament," we have left our house empty and now it is possessed by seven devils, seven times fiercer than the first. If we have learned our lesson, then we shall not relax our efforts or cut down our gifts when the war is over, but will channel them toward those peoples on whose soil we have fought, and bring to their underfed bodies, uninstructed minds and unenlightened souls the full-orbed gospel of the Son of God. The test of our love to God and our love to them will be whether or not, as Christians, we give them all that we hold dearer than life itself.

The Christian church ought to begin now to raise millions of dollars and call for thousands of choice young men and women to prepare for every imaginable type of service and be ready to speed them to every portion of the globe, when the seas are clear once more. If the Christian church can develop a spiritual leadership, with global strategy corresponding in ability and cooperation to that of the generals of the United Nations who are prosecuting this war, and if these spiritual leaders can have behind them the same backing of the United Nations in this crusade for Christ, we can truly turn the world upside down. Only as the church in all lands forgets herself and plunges into this, the true mission committed to her by Christ, will the church be dynamic and will the world be brought under the sovereign love of God.

In their trek to the Land of Promise, the people of God came to the banks of the Jordan. Scouts were sent over. They returned with a convincing sample of the land's fertility. They said the land flowed with milk and honey. But the majority said there were insuperable difficulties in the way. They painted horrible pictures of giants who inhabited cities walled to the sky. They likened themselves to grasshoppers. In a vain effort to stem the rising tide of fear, two good men challenged the people to faith in, and heroic action,

with God. But the cowards prevailed. That was a sad day when the people turned back to murmur and die in the wilderness.

Soon the world will be at the edge of a new Land of Promise. When the war is over, shall the dreams and sacrifices of millions of men and women be thrown away by the faithless leaders and the weary multitudes? God forbid that some new chronicler shall have to record of the Christians of this era, "They could not enter in because of unbelief." God give us leaders who will exclaim, "We are well able because God is with us!"

Our Universal Faith

By Charles L. Venable

Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. John 17:20-21.

THERE is a widely held idea that when people of different religious groups practice fellowship each is compromising his convictions or at least keeping quiet about the most essential articles in his faith. When Jewish rabbis celebrate the Passover in a Christian church with the participation of the congregations of both the church and the synagogue, as they have done in our city on occasion, the brethren of both groups are likely merely to shrug their shoulders and say: "Oh, they're just a bunch of liberals who don't believe anything anyway." When Jews, Catholics and Protestants participate in services, undoubtedly the majority of the adherents of each group believe that it can only be done by each one's holding his nose while he is doing it. The majority of Lutherans in America believe that to participate in services or cooperate in action even with other Protestants is possible only because of laxness in one's loyalty to truth.

But the truth lies in just the opposite direction. Religion is like a wheel with all the forms of faith radiating from one hub which is God. There are not two gods, nor many gods—just one. He left not himself without witness to any people. The farther we get away from the hub, the farther we get away from each other. But the closer we get to the hub, that is, into more vital relationship with God, the closer we get to each other.

One of my very good friends has used the term "encyst" to describe how we get separated from one another. A cyst is a sack filled with morbid matter. It is dead matter because it has no vital connection with the living centers of the body. When we have nothing to do with each other it is because we have become sects or "sacks" which have no vital connection with God either. Usually the human body tolerates a cyst for a time and gradually absorbs it. Sometimes its presence interferes seriously with the functioning of the body, and it requires surgical attention. It is not a beautiful figure, but the church is full of "cysts."

THE INCARNATION NOT DIVISIVE

It is simple to illustrate this from the very doctrines which are supposed to divide us. The doctrine of the incarnation is supposed to divide Jews from Christians, and yet on the first page of the Jewish Scriptures is the statement that man is made in the image of God. From that we all have gained the conception of incarnation. It was to the Jews that that revelation has been given. Each of us is, by this conception, in some measure the revelation of God. Jesus told us that if we wanted to know what God is like we would find out, not at the end of an argument nor by surveying the heavens, but by looking at our fathers, for God is a father. It follows too that the noblest of men is the fullest revelation of God.

The law of the natural world seems to be, as it is expressed in evolution, that the environment determines the development of the capacities of the species. For example, there could not have been an eye unless there had first been light to call the eye into existence. We could not have an eye and then say: "This is a fine thing which we have here; if we just had some light we could do something about it." That is, of course, what the Bible says. "We love, because God first loved us." We can't have such a thing as love and then say, "Isn't it too bad that we come up with the capacity for love when this is a loveless world?" The truth is that we bear the image of our Creator.

Does science say that? No, science too has a way of encysting. It follows this principle a little way and then, instead of following through, it makes a sack of dead dogma, saying: "Of course we can't know anything about God." So science becomes a sect in opposition to religion whereas if we followed it through far enough it would bring us to God and it would bring science and faith, Christian and Jew, together.

JUSTIFICATION BY FAITH UNIVERSAL

Let us look at another doctrine, the doctrine of justification by faith, which is supposed to separate Protestants from Catholics. Put in its simplest terms it means exactly what any mother does with a child who is angry and ugly, acting mean, talking mean and feeling mean. She takes him up in her arms and get him right with her. Behold, he is a new person. Now he slides down from her lap and acts nobly, feels happy and talks kindly.

Protestantism is simply saying that our relationship with God is the roots of life and our conduct is the fruits; that one can't get fruits by trying to stick them on out at the end of the branches, but that one must "make the roots good and the fruit will be good." But that is precisely what all religions say; that we don't make men good by telling them to be good or by telling what is right and wrong, important as these are in themselves.

Judaism, Catholicism and Protestantism all say that to make men good they must go to church; they must come into a right relationship with God.

THE DOCTRINE OF THE CHURCH

Let us look at the doctrine of the church. This is the doctrine of supreme emphasis in Roman Catholic thought. The Roman Catholic says that the Scriptures are not a matter of private interpretation, but their interpretation is the function of the Holy Spirit working through the church and particularly through its body of tradition which is to guide the individual conscience in matters of faith and moral action; that salvation is not merely a matter of an individual's relationship to God.

Perhaps popular conceptions of Protestantism need no corrective more than they need just that one, that salvation is not merely a matter of individual relationship with God. There is a sense in which we support the church but there is a larger sense, as Dr. Sockman has observed, in which the church supports us. The church is the vine and we are the branches. We can't exist severed from the vine. If a child by some inconceivable set of circumstances were brought up from infancy apart from all human contacts that child would not walk, talk, think, feel, or have any of the traits which characterize human life. We get human life only from living within the human fellowship.

It is true that the doctrine of the church when pushed too far becomes corruptive, an obstacle to truth and an incubus upon creativeness; that the doctrine of individual conscience, individual contact with God, individual interpretation of the Scriptures, if not pushed too far, is creative; but the fact also remains that individualism when pushed too far is false and ruinous to all faith.

Obviously we Protestants can encyst in a doctrine of the church so loose that it is too superficial to be valid, or the Catholics in a doctrine of the church that is so rigid that it is too stultifying to be meaningful, and thus we are divided. If, however, we follow the doctrine of the church far enough so that it becomes vital, it will bring us to God, and together.

THE CROSS BRINGS ALL TO GOD

Let us look at the doctrine of the cross. A friend of mine who is a Jewish rabbi once told me of the task he had in convincing a member of his congregation that he should give to the Red Cross. That symbol of the cross always called up in the member's mind the flames and savagery of a pogrom in one of which he had lost his father and mother. It is possible to make the cross mean that: Christians killing Jews or Jews killing Christ.

What does the cross stand for? The suffering and death of Christ? In part, but that is only a part of its meaning. It stands primarily for the fact that Christ went through his suffering and death to larger life. This is what St. Paul means when he says: "I can do all things through Christ who strengthened me"; literally, I can meet every situation in the knowledge which I get from Christ and his cross that every experience will turn out to my enrichment as I go through it with God. Now anyone who has even a superficial knowledge of the Old Testament recognizes that that is the message of the prophets, the lesson of the exile and particularly the insight of Job, lifted into their highest implications, pushed to their logical conclusion. Thus presented to any Jew, as I can personally testify, the cross is not something which divides us but something which unites us.

To be sure we can stop short with some superficial, materialistic doctrine of the cross such as the notion that it carries a treasury of merits which can be added to the demerits of man to get him by his examination at the hands of God, merits which are got simply by believing in Christ or are granted only by an appointed priest. Stopping there we become divided. But when we push the doctrine of the cross far enough to make it vital, we come to God and we come together.

There are those who believe that if we can just get together we will be able to do anything we want to do and we will make religion wondrously powerful in the world. I am not so sure of that. I am not so sure that any of the important things can be done by force, even by the force of numbers, and least of all the matter of bringing the unbelieving to God. What I am concerned in is that none of us can have an adequate experience of God until we get together. All our doctrines are devitalized as long as they are divisive. When we make them vital they are unitive. They unite us with God and with one another.

SECTARIANISM IS SUPERFICIAL

Precisely at this point did Jesus warn us, saying: "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave here thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift." If we can't be right with one another, we can't be right with God. To the second Isaiah the exiles came asking why, when they had turned back to God and kept the fasts, their prayers were not answered. The prophet replies, "Behold ye fast for strife and debate, and to smite with the fist of wickedness." That kind of religion comes nowhere near to God. Even more striking has Jesus put the matter in his prayer in the 17th chapter of St. John: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me."

The world's chance of believing that Christ came from God depends upon our being one with God and with one another. The world will believe that he came from God when our belief in him leads us to God, and together.

We can be sectarians and separatists, but if we are, we must be superficialists. As soon as we become vitalists about our religion we become inclusive. That is not to say that one religion is as good as another. It is rather to say that only a religion which is vital in that it brings man into a living contact with God is good enough for anybody. Any religion which does that is the religion of us all. Christ is not competitive, he is completive. He came not to destroy but to fulfill. He

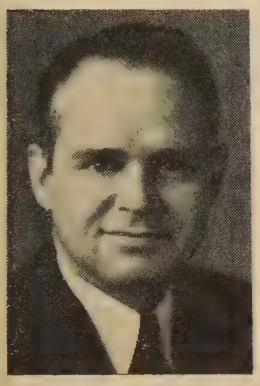
is not the foe of any faith but of all superficiality. Whenever and wherever Christ comes he brings all men to God because "God was in him reconciling the world unto himself."

Labor in the Vineyard

By Wesner Fallaw

(Isaiah 5:1-7)

EVERY sensitive religious spirit, caught now and again in some soul-stirring crisis, is moved to cry with the poet-prophet: "What could have been done more to my vineyard, that I have not done in it?" When the fruitage that follows our labors is poor, when the cultivation of human and spiritual vineyards does not produce a full measure of growth pleasing unto the Father of all life, we who are the laborers rightly hold ourselves accountable.



It is not only the incidence of war which has brought us to re-examination of our labors; it is also the multiplicity of evils in our communities and homes that drives us to self-examination. As men and women responsible to the God who has created us with high aspirations, with noble possibilities—who has richly endowed us with freedom of the spirit—we are responsible for the fruition in our private and in our collective lives.

What are the visible fruits of our labors?

RELIGION AT LOW EBB

First. Adults and youth lack social and ethical stability which they need in order to meet the demands of this critical era in human history. Less than half the population of our country profess any religious affiliation. Only about half of the children of America, of this Christian nation, receive any kind of religious training. Throughout our history we have been so anxious to avoid encroachment on the religious liberties of our people that we established and strictly preserved separation of church and state, thus practically guaranteeing a secular society. Religious liberties have turned out, in many cases, to be avoidance and loss of religion. Moreover, in leaving people free to develop irreligion in the name of freedom, we have found that this freedom is illusory—that it is, in fact, a bondage to paganism.

It is not the fault of the young of America that they are largely bondsmen in a condition of irreligion. Parents who disavowed religion in their youth; the parents who resolved to leave their children free to grow up willy-nilly, without transforming their natural tendencies in purposeful conformity to the superhuman nature of God—these parents have left their children without the guidance they now so desperately need.

How did this mistaken and fatal decision come about?

There was a time when God was so vivid, so powerful in influencing men's lives that his demands were more real than the demands of the tax collector or any federal regulation. Our grandfathers were confident that the secret of true living imposed growing up in the fear and admonition of the Lord. Our fathers knew that only as they humbly confessed their sins and pleaded for the mercy of a forgiving God could they attain salvation.

Then came the breakup of moral and religious standards—and the postwar generation threw overboard what they called the "dead weight" of religious myths thought to be restrictive of individual freedom and restrictive of what they called "having fun." Only now are we discovering that many of these "weights" which were cast aside were needed ballast to keep the ship of our immortal souls sailing steadily through storms that may yet engulf and destroy us.

If the postwar generation elected to sail blithely on the cross currents of life without ballast, or rudder, or compass, or destination for the soul, how could their children be expected to sail steadily—and to sail true? The plight of the children is worse than the plight of the parents; for youth are not permitted to sail on mere cross currents—the course of their destiny has led straight into the center of a prolonged hurricane which will not be expended when this present war ends.

THE TREND TO DELINQUENCY

Second. What are the visible fruits of our living? Juvenile courts of the nation are answering this question. "Why shouldn't children be delinquent," a social observer asks, "when the adults of the world have gone delinquent?" Why not indeed? The *New York Times* reported recently that a group of boys arrested for shooting some Negroes showed no remorse, nor even any regrets. Instead, they expressed pleasure over this sport and said it was superior to shooting pigeons!

Thousands of children are homeless because their mothers are off at work. And there is enough documentation to show that some mothers at least are actuated more by restlessness and interest in money than they are by patriotic service. This leaves children ripe for delinquency.

The decadence of a culture that supports a certain type of jitterbug band and low level movie is bound to bear fruit in delinquent youth. For the children of our country are going to school to shoddy movies and the well-nigh depraved exhibitionism of swing band leaders. Standards of behavior which they are learning from these mentors can do no other than produce more girls in trouble, more boys brought before the courts.

Keep in mind that the ways of behaving, the standards of conduct, the paucity of values which characterize growing youth of America are not accidental discoveries on the part of youth. They are ways of living learned from adults who are devoid of ethical values and religious qualities.

This is mainly an adult world. Aside from going counter to tradition, rather than making over life to suit their own perversity, the young give most of their efforts and aims to identifying themselves with the modes of conduct surrounding them. They are too uncertain of themselves, too anxious to belong, to do otherwise. Youth fumble around in search of the pattern of living which they see their elders use. That pattern they tend to adopt. It is not too much to say that if we desire to see clearly the nature of the adults of America, all we need do is note the conduct of the youth of America. These are the visible fruits of our living.

WHAT OF OUR CIVILIZATION?

Third. If our youth and adults are living without ethical and religious standards to guide them, if indeed our people have placed themselves under bondage of sin instead of electing to become bondsmen of God, what about the outcome for our civilization? John Herman Randall, the philosopher, wrote as early as 1929: "Today it is dawning upon us that the whole Hebrew-Christian moral tradition . . . from which again and again men drew inspiration to remold their lives, is crumbling to pieces before our eyes. It stood the shock of the paganism of the Renaissance, and flowered in a new moral earnestness of endeavor. It met the forces of Newtonian science, and brought forth the great humanitarian ideals of the Age of Reason. It encountered the spirit of commercial life, and emerged in the democratic faith. It stood firm while Darwin was changing the map of the intellectual world. Now it is face to face with the city and the machine, and its old vigor is gone."

There is no place and no condition of living which more sharply draws the issue than does the city. Sodom, Gomorrah, Babylon the ancient; New York, San Francisco, Chicago the modern, wherein the issue is always sharply drawn: whether a man must become a bondsman of God—must give himself and the fruitage of his life to God; or whether he becomes lost in the shackles of evil.

We of our community, we who love the church and cherish high ethical institutions, do not begin to measure the evils which victimize the families of America. Year by year more people either go to the cities or in other ways come under the tutelage of decadent morality that marks the products of the city—the city madly competitive; the city with mechanized living which too seldom lends itself to art and esthetic enrichment; the city crowded, with dirty animal-like life of tenement houses; the enervating cycle of mechanical labor in dark, noisome cubbyholes; the absence of trees and flowers and fresh soil.

CHRISTIANS IN A MECHANIZED SOCIETY

The question is, can the individual Christian find a means in a mechanized and urbanized society to cultivate ethical and religious values as in the vineyard of the Lord?

The answer is, I fear, no. The individual Christian working alone cannot accomplish God's work so that the fruitage of his labors will preserve the vineyard from destruction. What more, then, can the Christian do that he has not done? How can he escape the harvest of wild grapes, when he has planted and sought to reap good grapes in the vineyard on a very fruitful hill?

First of all, he must do what we have attempted this morning. He must see wherein lie our failures. And he will soon see that our chief failure, as a nation, lies in the mistaken notion that we gain freedom when we pursue it at will, heedless of the primary necessity that we give ourselves to God's will.

Young America is now delinquent because adult America first became delinquent. And youth will not come to God until adults lead the way.

Now the way to God does not lead always through the church, but more often than not it does. Adult America must, therefore, return to the church. It is not enough to discount the church as being an institution often given to restricting intelligence and thwarting dedicated living. It will not suffice to say that all nature is God's cathedral and therefore it is better for a man to worship alone out-of-doors than with a group indoors. It is an empty excuse which holds that religion, being broader than an organization, merits individual and private devotion rather than public and corporate commitment.

Isn't it strange that men do not try to establish a government by working alone? That they do not undertake to engage in war by fighting alone? It is equally strange that no high experience alone equals in merit that same experience when shared. But many unchurched people—when pushed—profess to labor alone, satisfactorily, in the vineyard of the Lord. Certainly they would not admit serving in the vineyard of Satan.

WHAT MORE CAN WE DO?

Here is what each of us must ask in all soberness: What more could I have done that I have not done?—I who see the fruitage of my labors bringing fourth a harvest vastly inferior to that which I envisioned. What shall I do and do quickly before the entire vineyard is laid waste with moral disintegration and ethical collapse of my civilization?

How shall we answer the man from whose troubled spirit these questions arise? We answer with the reminder that the Christian church embodies a company of men and women whose companionship and united labors deserve his assistance. We answer that, though the hour is late and the undergrowth of evil has almost choked out a harvest for human welfare and divine approval, opportunity for fruitful service yet remains.

There remains for us the task of uniting under the guidance of God in the Church of Christ committed to changing individual life and eradicating social evil. There remains the task of lifting men above the pettiness of their little loves into the larger love of God—a love which embraces men of every race, every class, and every condition. There remains for us labor to bring in a harvest of youth redirected from low pur-

suits to the noble pursuit of working for Christ. There remains for us the job of drawing children—and more important, whole families—into the life of a church whose ways are set on quest for truth having eternal values.

Is this too big an undertaking for the church? Perhaps it is. But only the church, a company of men and women thirsting after the spirit of the Christ, can carry forward this labor so desperately needed. Too long has God's vineyard been trampled by the agents of a destructive and ruthless devil who is bent on the total corruption of men and women, on the destruction of children and youth.

THE CHURCH IS THE ANSWER

What matter if the church has been a rather ineffectual means for gathering in the fruitage of God's harvest? Perhaps it has seemed to be less productive than it really is. Perhaps also the paganism of our world appears to promise a fuller harvest than it can realize. Every man who tends a garden knows that the best fruitage sometimes comes from the plants which appear inferior.

This is the time to look again at the church and at all our collective ways for laboring to bring in God's harvest. This year, this winter, this month we may well give ourselves to the ministries of this church with a devotion we have not hitherto felt. For we have surveyed our times and our society. Stricken at what we see we hear ourselves crying aloud: "What more can I do that I have not done?"

In answer, the Church of Christ calls out: You, in your home—bring up your child in the admonition of the Lord. Enter your church with prayer and praise upon your lips. Serve the Lord with gladness—first, you yourself and then your entire household. Forsake not the assembling of yourselves together that you and all your house may worship the Lord in the beauty of holiness.

And look to your times, to your people. There is justice to be wrought, that oppression may end. And for all the crying ones of earth righteousness is long overdue. Alone you cannot achieve these ends. Together, with persons bound within the fellowship of Christ, *you* must bring to harvest the fruitage of your labors under God.

THE religious faith which we uphold is dynamic; it is not static. It is strengthened by our confidence that as mankind progressively learns to practice the divine teachings in which we believe, so will humanity at last break the self-imposed chains which have so long shackled it.

So, today, at this most critical moment of our independent life, the people of this nation cannot afford to hark back to the shadows of outworn national prejudices or to the shades of false political shibboleths. They can achieve their true destiny in the world of tomorrow only by building and by helping others to build anew in the spirit and with the blessing of faith which created this country and which has made it great.

SUMNER WELLES.

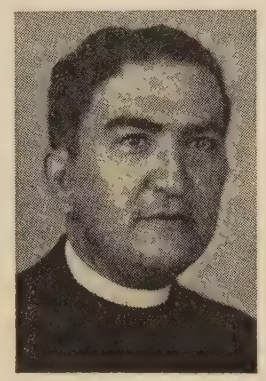
Bethany *versus* Jerusalem

BY WILLIAM G. GEHRI

And every evening he went forth out of the city. Mark 11:19.

Then he left them, and went outside the city to Bethany, where he spent the night. Matthew 21:17.

BETHANY in Jesus' time was a small, insignificant village. Its chief importance lay in the fact that it was only two miles south of Jerusalem, that bustling city of poverty and riches which was the political and religious capital of the Jews.



The contrast between this quiet, simple village and the noisy, magnificent capital was striking. We will remember that Jesus as a boy was so impressed with the wonders of Jerusalem that he stayed on in the temple after his parents and friends had started home, and was found by them asking questions of the leaders whom he had learned to revere. But now, at the end of his ministry when he set his face to go to Jerusalem from Bethany, he was not impressed with its splendor, but rather with its contradictions. It was the capital of religion, but the center, too of jealousy, fearfulness, selfishness and prejudice. It was, indeed, officially alive with laws, customs and the externals of life, but fast decaying in the spirit of life.

Jesus was poignantly conscious of this contrast. As he swept around the shoulder of the Olivet hill, and saw the turrets of the magnificent public buildings, the crown of the temple, lying white and radiant in the glorious sunlight, he was reminded of the religious aspirations and idealism of hundreds of years, and the darkness of a thousand sins. The actual cut across the ideal with such fierce brutality that he wept: "If thou hadst known in thy day, even now, the things which make for peace, but now they are hid from thine eyes."

IN THE SUBURBS OF LIFE

Jerusalem may be used as a symbol of cosmopolitan life of any time: an important city teeming with activity, bristling with interest. Bethany may be used as a symbol of the suburbs of life's battle; the place of quiet homes, life with books and friends, music and laughter, conversation and humor. It is like those suburbs of our own lives where we experience mellowing influences and think less of the efficiency of life than of the joy of living. Here is the haven of love and the rendezvous of understanding friends. In Jerusalem we face the trying problems of making a living: jobs, taxes, shelter, profits. In Bethany the battle cry of business and finance, although not disre-

garded, is eased by the joy of intimately personal relationships.

It was so for Jesus. In Bethany he was at home with devoted friends, Mary, Martha and Lazarus. One can see the group sitting in the doorway of the little home as the shadows lengthen and the day is done. One can hear the soft murmur of their conversation. One can catch the perplexed expression on the faces of these villagers as they fail to understand what Jesus, their friend, intends to do with his life.

A GRACIOUS ACT IN BETHANY

It was in Bethany, too, that the woman poured the alabaster box of perfume over Jesus' head. Here was one who dared to show her love by this gracious, if unconventional, act. Jesus had appealed to something noble and chivalrous in her, and her generous spirit responded with an artistic and spontaneous act typical of her personality. There were people at the Bethany dinner party who thought the perfume might have been sold and the money given to the poor. There are always so-called practical men who reason thus, and who do not realize how impractical they are. For they would reduce life to terms of potatoes, clothes and nine months of formal education. Life is so ruthless on the existence level, that it is quite easy to become so concerned with the mechanics that we do not have the spirit left for living. Our Lord said of this understanding woman: "She has done what she could. She has anointed my body aforetime for the burying." During the ensuing days, when Jesus faced the grim legalists and opportunists in Jerusalem, the remembrance of that lovely act must have given him much joy and peace. For it is a law of nature that the best help for a valley-and-shadow experience is a previous joy.

It is understood, of course, that Bethany and Jerusalem are used only as symbols. The same wholesome human relationships associated with Bethany were found in Jerusalem: home life, gentle people, understanding friends. Everyone there was not involved in the crucifixion. But we do know that in Jerusalem Jesus encountered treachery and opposition, hardship and suffering. There he cleansed the temple of its lies; there he withstood the religious and civil authorities who subtly tried to trick him. It was there that he faced Pilate and the other leaders of the vested interests. It was there, too, that he walked the path of the condemned to Golgotha and the cross. And we can easily appreciate, if we recall the strength we receive from homes and friends, that the anguish of Jerusalem was borne in part by the remembrance of the peace and friendliness of Bethany. And the friendliness and peace of Bethany were made poignant by the knowledge of the duties awaiting in Jerusalem.

BOTH BETHANY AND JERUSALEM

Not Bethany *versus* Jerusalem but Bethany *and* Jerusalem. The constant temptation is to hug the Bethanys to our hearts, and to ignore the call of Jerusalem. This is the method of retreat, and this kind of evasion always ends by belittling life. We need both Jerusalem and Bethany. But since we are only weak mortals, there is always the danger that the love for easy chairs, warm friendships, the comfort of pipe and the good fun of idleness shall make us loath deliberately to set our face toward Jerusalem. I do not mean that we are prone to be entirely indifferent about the problems outside our immediately personal routine. But I do believe that we are too likely to be content to allow professional reformers to do our thinking, especially in economic and social areas, or we are content to continue with our prejudices and sentimentalities and call these thinking.

One walks past block after block of houses, where cheery lights shine out and in which one can see the members of families and friends gathered together to play cards, talk, eat and enjoy all the amenities of the good life. Democracy is made up of such gatherings. And real democracy, with its stress upon human values and human rights, upon justice, happiness, liberty and fulfillment, can be preserved and extended only as these people widen their interests and influence from the Bethany of their little relationships to the Jerusalem of a world in need.

WHAT IS DEMOCRACY?

When we become humbly sensitive to this larger world of need, a revolutionary truth will dawn upon our too optimistic minds: that practical democracy is not merely or primarily a political concept. It is both a philosophy and a way of life which assure opportunity for all sincere men; it is the building of a society where majorities and minorities will respect each other and learn, in the give and take of life, what mature citizenship demands. In this connection there are two troublous facts which we must recognize and accept.

First, that when many people in a nation suffer from economic breakdown (remember the ten to fifteen millions of unemployed of a few years ago) political democracy becomes for these people far less important than economic democracy and its attendant security. If one has ever been unemployed for a long time; if he has been forced, through no fault of his own, to get on some government work or relief; if he understands through actual despair or at least through honest compassion what industrial tyranny involves and demands, he will readily know why political democracy to some people is but empty form. Our religion assures us that the instruments of life were made for man and not man for them. It reminds us of the perpetual goodness of God as Creator and Giver of life, as that One who "openeth his hands and filleth all things living with plenteousness." When that elementary principle is violated by the intrigues and injustices of men, posing as solid citizens and substantial Christians, the gates of economic and political hell are opened. It is then that the nazi ideas, with deluded faith in a kind of force, and posing as panaceas for the world's ills, rush in to pervert reason and good will. It is then that we have fertile soil for moral collapse.

The second troublous fact is that democracy is on

trial when minority groups are harassed by either psychological or physical oppressions. What about our relationship with the Negroes and the Jews, to mention only two groups? If we are moved by blue funk and prejudice in our attitudes toward them, we are really afraid of the democracy we profess. Why afraid? Because of lies, which we prefer to call truths, as to how they will jeopardize our interests. It is healthy even if embarrassing to recall that such lies were woven into the pattern of thinking which became current in Germany under the master witch-hunter, Mr. Hitler.

'GOD HAS NO FAVORITES'

It is not necessary to remind the Christian that our religion opposes all such discrimination. The infant church discovered just this basic truth through its great apostle, St. Paul. He, with his colleagues, had a stagnantly proud faith in God's special favor for the Jews as a chosen people. Then one day, by pressure from without in the form of the need of a man, and pressure from within which found form in brooding and dreaming, St. Peter was compelled to minister to a non-Jew, Cornelius. Out of that experience, old loyalties which had hardened into prejudices were tested and broken, and St. Peter was given the trenchant insight so true both as a psychological and religious law of life: "I perceive quite plainly that God has no favorites, but that he who receives him and lives a good life in any nation, is welcomed by him."

The bigotries, injustices, ignorances of our day are the responsibility of every sensitive Christian. I remember reading years ago the observation of a man residing in a totalitarian state: "First we hear about some great piece of injustice, and we do nothing about it. Next we see some great piece of injustice committed before our eyes, and we do nothing about it. Then we are forced to share in some great act of injustice, and it is too late." A letter from a friend in one of the branches of the armed service bears on this judgment: "It is so hard to see the everyday affairs as very important and fundamental, so it is easy for folks to just let the problems ride, and then we are in a mess. So many will vote for a candidate 'because blank asked me to, and you know he throws me a piece of business every once in a while, so I hardly see how I can refuse; besides, what difference will my one vote make?' They can't see that fellows are dying and being broken up so they can do just that. It is hard to be cheery over the war and get its real meaning for everyone until you have experienced some of the hardships—seen your friends die or had some friend die somewhere far off. Then the question suddenly hits you. Why—then the shortcomings of yourself and others stand out—little things."

WHAT OF TOMORROW?

Today we face the shadow of many social changes. We look about us and understand what it means when men fight for freedom. They will expect freedom when they return: freedom to work, play, speak and worship; freedom from the nightmare of unemployment and forced boredom. Will they be assimilated into the free life of our democracy, or will they be the victims of demagogic leadership which will use them for every kind of pressure selfishness? Let us not forget that this is fascism which we ought to loathe. We see women doing without their husbands who will expect the right to establish a wholesome family life with opportunity for their children. We think of the sacrifices demanded in wartime for national welfare, and in sheer, plain logic we must understand that these sacrifices, so called, must continue after the peace, if we are to do our part in making democracy function.

Today there are not only millions of men marching with their feet, but millions marching with new ideas; a more realistic democracy for all peoples, not only in America but all over the world. Change is inevitable. But change may be good or it may be bad. It depends on whether it is intelligently guided by men of good will and awakened intelligence. So whether the pressure and tension of our day shall produce a more livable society, depends in large part on us, who have freedom to think and act, and who are prompted by the Christian conception of society.

PROBLEMS MUST BE FACED

I remind you that the pleasant relationships of Bethany will turn into the gray twilight of borderline living, if we persist in our indifference to the needs of Jerusalem. For it is possible, as experience proves, to believe in God in the quietness of Bethany, without the slightest feeling of duty to apply his purging and creative Spirit to the problems of Jerusalem. When contentment and complacency dominate—or worse still, when fear paralyzes—we substitute a practical form of atheism for the God revealed by Jesus Christ. For that God enters into every aspect of life. His presence, if understood, will make us restless over present ugliness. His truth, if accepted, will embarrass us over present lies. His justice, if realized, will give us courage to speak and act where injustice and cruelty raise their vicious heads. And his mercy, if experienced, will give us long patience and insight in our dealings with our fellow men.

Herein is a large part of the secret of Jesus' power: the love for people which finds him sitting leisurely at a supper at Bethany; the higher love for people which finds him suffering and dying so that we may know what the dignity of free men really means and demands.

To carry on from day to day in peace and calm serenity; to face the world with courage and certain hope, accepting joy with gladness and pain without complaint; to be tolerant in spirit, charitable in judgment, broad in understanding; to think little of self and much of others; to trust God at noonday or in midnight's darkened hour; to see life as a daring adventure in which the soul must never yield to defeat; finally, to approach the end with firm step, uplifted glance, and face turned toward the stars: This is victorious living.

ALFRED GRANT WALTON.

'Dominion'

By Ralph Marshall Davis

Thou madest him to have dominion. Psalm 8:6.

ANCIENT of all the mighty interests of the human mind is religion. Karnak, Zion, the Parthenon, Stonehenge and other templed hills agree upon one story: man's faith is no recent discovery. His oldest languages are his hieratic speech. He made memorable the doings of his deities before he set down his own gallant heroisms. He was worshiping before he had cathedrals, praying before he had prayer books, serving before he had the Golden Rule, and was penitent before he had the confessional. The first world that man knew seems to have been the world within; his first problems were internal ones; his first greatness was unseen greatness; and his first disillusionments and despairs were those which only the Spirit knows.

Strange, but the second interest of this same human mind was the sky above him. The flight of those brilliant vagrants of the heavens intrigued his search and charting. He made a companion of the moon; the stars became his colleagues and conspirators. He named them; rhapsodized them; celebrated them in his games and festivals; planned his destiny according to their movements; planted his crops according to their moods, and lived in their light absorbed and content. This breath-taking mechanism was the work of his God too; God's finger had personally engineered its vastness and ingenuity. Man was at home under the star-punctuated canopy.

When a famous philosopher spoke of the twin wonders of all the ages, "the moral nature within man and the starry sky above him," he was merely observing what primitives had felt and thought. One question awaits its final answer: "What is man that thou art mindful of him and the son of man that thou visitest him?" We are still seeking reply to this ageless question, and did we know it fully it would reshape our whole civilization over night. Who is this incorrigible, venturesome creature who is brave enough to trail God through his heart, and who has the temerity to pursue the stars to their lairs? The silence of the radiant sky, its deep mystery, its provoking wonder, its relaxing awe are miracles like the silence, the radiance, the mystery, the wonder and the awe in his own heart. There emerged from these a completed religion—the tie that binds man to his two worlds in sanity and worship.

Here then is the bond of his double inheritance: man, son of the clod; man, son of God. Here too is the high purpose of living and the mighty thrust of—"have dominion"! This self-proposed challenge has been the coiled spring within man hurtling him to his amazing career. Let us note some of the ways in which man has sought to exact obedience from his total world, by recalling some of his characteristic exhibitions of power.

I

Man is a builder. By this he registers his protest against insecurity, impermanency and the chaotic. What a record of achievement!—mousetraps and cathedrals, organs, cameras, telescopes and microscopes; things that run and swim and fly; toys that carry the voice of his music and his pain; sticks and stones become his materials; dreams and poems and laws and prayers are erected in marble; steel and bronze, architects and builders, slaves and freemen, mathematicians and prophets, muscle and brain—these and a thousand other energies are drafted to placate his insatiable lust for building. One idea is scrapped to make way for a better; a town is leveled to suit a woman's whim; fashion fawns and a new period of art arrives. Jails and capitals and temples and schoolhouses and homes and palaces and ships and bridges and every conceivable thing are made.

"Give me your idea and I will incarnate it for you. I can duplicate and make visible everything I find in the inner world," says man, the builder. "What is in your heart—a cross, a gibbet, a picture, a hope, a dream, a pain, a joy? I can so symbolize them that all men may read the mysterious narrative of your soul." Half fearful of his own oblivion, this race of ours has been at no little trouble to write the legend of its own imperishability over the face of the whole earth. "Establish thou the works of our hands upon us," has been his triumph in prayer.

II

And, too, man is a learner. He has put his ideas into sounds; his sounds into letters; his letters into books; his books into libraries. He pulls everything apart to see what makes it tick; protests against vagueness by experimenting—proving to himself that he is right before he seeks to convince another. He sticks his unpoliced nose into the business of the universe, the business of his neighbor and that of himself; rehearses the past with devotion and throws the whole of it into the ash can of his present; then, just as assiduously, goes back to the ash can and brings it all out again. He half-soles his ideals as he does his old shoes—to make them last another season. He rings God's front doorbell, and if God doesn't answer immediately he goes away in a huff. He cooks up his philosophies according to every new recipe and serves them hot or cold. He teeters on things relative and waits.

So anxious to have more evidence, he suspends his faith; and again, he risks his life on the merest hint. He will cling to an old formula and refuse to bury his dead half-truth; while he will savagely abort a new idea just coming to light. To bring his heart and the heavens under dominion he is willing to define his education as "knowing more and more about less and less." He will stone his prophets and canonize his charlatans. He will prowl around in the dark

alleys of his mind to justify his littleness and will be the first to recognize true greatness.

III

And man is a fighter, too. He has always believed in his superiority. His creature companions have fled from before his stern face seeking the jungle, the wilderness or the heights. A few have stayed near and have been compelled to submit to his authority, to bear his burdens. "Horsepower" still survives as witness to man's dominion. He fights a bacillus with the same fervor with which he attacks a lion; arms himself against the invisible with the caution of trapping a mammoth. He fights partial truth with the whole truth; fights lower ideals with higher ones. Fights poverty and wealth, bigness and littleness, hills and rivers, famine and thirst, desert and flood, foes and friends. He organizes to found a hot-dog stand and organizes to break an empire. He sits up nights to make an idea work and then sleeps while it is working. He fights for his promised land and loses interest in it after he has won it.

Man's saving grace has been his egotism. He trusts his doubts, doubts his faith, makes a religion out of atheism, brags of his infidelity—and in a moment of time is at the mourner's bench rejoicing that truth finally has caught up with him. He has fought himself and anybody else within reach; surrendered only to gain his breath; has practiced the strategy of peace to rearm and has gone to many a battlefield shouting "peace." Nobly and ignobly—at least a fighter!

IV

Moreover, man is also a lover. Nowhere in his quest for dominion has this race of ours been more assured than in the role of lover. Man instinctively thinks that he has made a great success of himself here. What he couldn't build, or learn, or fight into submission, he feels capable of subduing through the strategy of affection. What a story! He will not dwell in the solitudes. Taking someone by the hand, "will you fare forth with me?" he asks. If we attempt to scale the heights of heaven itself we shall invite another with us, and if we decide to plunge into the abyss we shall not go alone, but drag another along with us.

This cohesion of life is vital to dominion. We control through love. By it, too, we project ourselves into the immortal future; some issue of love shall carry on for us. Ancestry worship is no stronger than posterity worship. Both belong to the ultimate margins of the thirst for dominion. The love of kith and kin; of race and native land; of rocks and rills and woods and hills, of feature, of color, of aptitude, of longitude, of latitude, of altitude, of body, of beauty, of ideals, of habits, of traditions, of likenesses—all these and more are those victories of lover over the stars and the universe within.

The marriage service reads: "thy loving and faithful husband, in plenty and in want, in joy and in sorrow, in sickness and in health as long as we both shall live." Here is the dominion of love, the width of its comprehension and the distant frontiers of its deathlessness. Man has gone far when the might of love has been realized.

V

And man is a worshiper. The story of this versatile creature is clearest when we catch him on his knees. Still on his hunt for dominion! For long he seems to have found the objects of his worship, those seen companions of his travels—sun, moon, stars. Time came when all these became too obvious. No man worships the apparent. So off he goes again in his search of the grail, only to find God walking in the cool of the evening—in his own soul. Man's spiritual religion begins in this revolt against the obvious. He closes his eyes so that seeing may not interfere with visions more splendid; beats his breast to drive out a real but unseen foe; kneels in prayer without surrendering his dignity of independence; becomes sacrificial in order

1-2-43

A Pastoral Prayer

By Ernest Fremont Tittle

ETERNAL GOD, who art the source of our life and the end of our pilgrimage, enable us to know that always Thou art with us, not far away from anyone of us; that neither life nor death can separate us from Thee; and that to those who love and serve Thee all things work together for good.

In our day of trouble, Thou art our refuge and strength. In our day of trial, Thou art our deliverance from evil and from despair. When we walk in darkness and have no light upon questions that disturb us, still may we stay ourselves upon Thee, knowing that Thou hast the answer to all our problems. In our day of sorrow, when we walk alone, Thou art our companion, our comfort, and our peace.

Grant us Thy grace; that we may ever live as in Thy presence and put our whole trust in Thee. Fill us with Thy Spirit; that we may learn to love the things Thou lovest and to serve Thee with all our strength.

Draw near, we pray Thee, to those dear to us who are caught in the storm now raging on earth; that they may be comforted and upheld by Thy presence. And, we beseech Thee, let Thy presence be felt throughout all the world; that the hearts of men everywhere may turn to Thee and that, so, the days of madness and destruction may be shortened and peace with justice and healing may come; through Jesus Christ our Lord. Amen.

to prove himself benevolent; writes down his commandments lest he forget his disciplines; repeats his creeds to affirm the progress of his knowledge; wonders over the paradox of his beatitudes which seem to define happiness as a surprise encountered in unhappiness.

He puts forth his hand in the dark and feels the grip of Another and walks in the midst of a friendly light; mounts his Calvary, loses his life, and in a garden receives it back again. He learns of a thirst that a draught of cool water does not quench; learns to stoop and teach the untouchable; finds joy in serving someone whom he may never see, never know; extends the definition of "neighbor" until it sweeps all men into its warm enclosure. The stars become amiable, mother earth quite tolerable, the limitations of life rational, its pains bearable, and his faith while inconstant is at least reassuring. Man no longer gropes, he grasps. A new heaven and a new earth are inevitable to this new sort of man.

And why have we spent our time in this general review of the startling progress of man up to God? For one reason only: the widespread and debilitating defeatism that has grown during the past decade. To ask "Is life worth while?" is not only an inane performance but a fraud practiced against worthy forebears who had not the leisure for such insipid inquiry. The Bible does not insult us by indulging in saccharine optimism, nor does it dampen our ardor for living by admitting that the case of man is hopeless. The avenue up which he has walked reveals him as builder, learner, fighter, lover, worshiper.

There is our pathway, too! Our democratic experiment is still rich for further development. There are yet other worlds to conquer. The vastness of the sky above us has not been exhausted; nor have the resources of the soul been completely mined. Above us the merry pageantry moves on in fantastic and fascinating color and assurance. Within us the old charge, "have dominion," is answered by the serenity of our faith.

The equipment of man is yet ample. We shall have something to build, much to learn, battles to fight, someone to love and a God to adore. The antidote for defeatism is dominion!

We face a day when a whole world of warring nations must find a way of becoming and remaining a friendly fellowship. It will take all the economic and political knowledge of our wisest leaders, for we must have an economic and political new order. But their knowledge will not succeed in building it unless a new spirit of mutual consideration possesses the peoples. It is this new spirit that Christ came to give—the spirit of loving justice and thoughtfulness born of trust in the fatherly God.

Henry Sloane Coffin.

His First Hat and His Last Name

A Sermon for Children by Carl S. Patton

ONE of the best stories that was ever written is the life story of the colored man, Booker Washington, written by himself. In this story he tells about his first hat and his last name.

Up to the time he went to school, Booker had never worn a hat. He had never noticed that boys generally wore hats, and he had never felt the need of one himself. But when he went to school, all the other boys had hats.

He went home and told his mother about it. She said she had no money to buy him a hat. But she bought a piece of heavy cloth, cut it into two strips, and sewed the two together in such shape that it would stay on his head. So the hat business was soon settled. Booker Washington used to say in his later years that of all the hats he ever owned, the only one that really gave him pleasure was this first one.

The name business was settled even more quickly and easily than the hat business. Before he went to school, his name had been just Booker. He never knew where he got even that much. He did not know that people generally had two names. One had always been enough for him. But as he sat there in the schoolroom the first day and the teacher was asking one boy after another for his name, Booker noticed that every boy gave two names.

Booker could not go home to ask his mother about this. So he made up his mind that when it came his turn to give his name, he would have a last name—and he spoke it right up—"Booker Washington." Nobody asked him where he got this last name, and he kept it as long as he lived.

These two simple incidents are parts of a great story of how a boy—who, till the time he went to school, did not know that anybody wore a hat or had two names—grew into one of the great leaders of his race. His death was noted the world over and spoken of in almost every paper of the North and the South as a loss to the whole country.

Makes us ashamed, doesn't it, that with all our opportunities, we make so little of them? Perhaps we have too many of them, and have them too easily. Well, you can't help it if you do start life with a hat and a name already made for you. But there is one thing you can do. You can see to it that there is something under the hat and that the name grows more honorable because you wear it.

This sermon story for children has been selected from Dr. Patton's *Two-Minute Stories.*

Sermon Outlines *from* PULPIT Readers

The Closer Walk With God

Text: And Enoch walked with God . . . Genesis 5:24.

I. Introduction—One of the greatest thoughts ever entertained by man is expressed in this text—the possibility of mortal man's walking with the Eternal God. Apparently not a common experience in Enoch's day—nor in this. Moses, we learn, "talked with God face to face."

II. Body of Sermon—(1) One of the basic needs of human life is fellowship. That need is responsible for the development of his social institutions. In human fellowship our need begins to be met, but that is not the end. We crave a divine fellowship. (2) "There are no half-hinges in the universe." Our craving for fellowship with God is met by his desire to fellowship with men. In picture language we see it set down through the Bible, from the time God "walked in the garden in the cool of the evening" to seek the man he had made. Finally God drew so near to men that he became a Man, in the form of Jesus. In early days, when others feared God, Enoch walked with him. Today, when others ignore God, we may walk with him. (3) How does one begin this fellowship? It starts with an inner experience, with quiet listening. But the noise and confusion and selfish "business" of the world have left us little opportunity to listen. Listening to God is a lost art. (4) But comradeship with God does not mean a life of "quietism" in some ivory tower. This is a *walking* fellowship, of *service*. We walk with God "in lowly paths of service free." Like Friends who wait for the Presence, then go out to drive an ambulance on the Burma Road.

III. Conclusion—"The closer walk with God," then, is more than a pious phrase. Nothing is more important than fellowship; nothing more practical than fellowship with the Eternal in *doing his work*.

(C. Willard Fetter, United Brethren Church, Dayton, Ohio.)

The Tragedy of Double-mindedness

Text: Remember Lot's wife.—Luke 17:32.

I. Introduction—Lot's wife lives as a tragic figure in history because she stopped and looked back when she should have gone right on. It is natural that we sympathize with her desire to see again her old home—or the cause of her backward glance may have been simply curiosity; but the fact remains that she lost her life because she was unable to break definitely with a completely bad situation from which she had the opportunity to escape.

II. Body of Sermon—(1) The backward glance of this unfortunate woman represented compromise. Lot's wife was unable to tear herself away from her old life. She still thought in terms of Sodom. Bunyan could have named her Mrs. Facing-both-ways. Although a moral principle was at stake, she could not make a clean-cut decision. James said, "A double-minded man is unstable in all his ways." There is no greater human weakness than moral instability. (2) That double-mindedness undermines character is one of the great lessons of the centuries. To attempt to go in two opposite directions at the same time is the epitome of futility. In his dramatic battle with the priests of Baal Elijah sounded his challenge in the words: "How long go ye limping between two sides? If Jehovah be God follow him; but if Baal follow him." Attempting to serve God and mammon means a life divided against itself. (3) We are all so constituted that we tend to get much pleasure from idealizing our yesterdays. Memory has a way of tinting with bright colors our pictures of the days gone by. Today we easily believe that our earlier days were times of undiluted prosperity and happiness. Under these circumstances we may need to be reminded that much of the calamity of the present world can be traced back to the attempt of twenty years ago to shirk the issues of the hour and turn the wheels of life backwards.

III. Conclusion—We cannot forget the past and would not if we could. To sit in despairing idleness lamenting that which has been lost in the sweep of the years gets us nowhere. Right now there devolves upon modern civilization the greatest task which has ever confronted the sons of men. We must do much more than bind up the wounds which war has made. We must build a new world! This means that we will have to do less compromising than did our fathers and that we must thoughtfully, courageously and prayerfully face the march of the future.

(Lewis H. Chrisman, West Virginia Wesleyan College, Buckhannon, W. Va.)

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech and Manner

The professor's list of errors noted in student preaching in using the one hundred most common words:

GOING is simply **GO-ing,** not GO-in'.

WHY is **HWY,** not y.

YOUR is **YOOR,** not yore; short "oo" as in look.

New Jersey: "'The program was in charge of Mrs. Jones.' Sometimes programs do run away with their leaders, but it is better to say, 'The program was in the charge of Mrs. Jones.'" **Comment:** Even that seems awkward. Say, "Mrs. Jones was in charge. . . ."

Words to watch:

Shrine—sound the "h"—**SHRINE.**

Finance is **fi-NANCE.** The "i" is short or long, but the accent must be final.

"All right" is heard, in haste, "aw' right." It is AWL; but not AWL-uh.

And **REALLY** is **REE-al-i,** not RIL-ly. It really is!

Connecticut: "All too frequently the stress of a clause falls on (a) a preposition: 'The burden OF them is intolerable'; 'My body which is given FOR you'; or (b) on some other unimportant or less important word: 'Like lost SHEEP'; 'all sorts and conditions of MEN.'"

From **The Preacher: His Life and Work** by Jowett: "Let me advise you not to be the bondslave to much-worn phraseology, and to forms of expression which have ceased to be significant. I do not counsel you to be unduly aggressive, and still less, irreverent, in your treatment of old terminology, but you will find amazing power in the newness of carefully chosen expressions, offered as new vehicles of old truth. A famous doctor told me that sickly people are often helped in their appetites by a frequent change of the ware on which their food is served. The new ware gives a certain freshness to the accustomed food. And so it is in the ministry of the word. A 'new way of putting a thing' awakens zest and interest where the customary expression might leave the hearer listless and indifferent."

Aubrey N. Brown,
2928 Hawthorne Ave., Richmond 22, Va.

Five Preacher Books

By Edgar DeWitt Jones

ALMOST from the beginning of my ministry I began to collect books on preachers and preaching. I specialized on the Yale Lectures on Preaching and sixty-three of these prized volumes adorn my shelves. However, it is not of these that I am now writing, but of five different books on preachers and preaching which are outside of this noted series. I have read and reread the volumes which follow, with pleasure and profit.

● *A Book by an American University Professor*

1. *Modern Masters of Pulpit Discourse,* by William Cleaver Wilkinson. Funk & Wagnalls Co., New York, published this work in April 1905, and it became a member of my library in March 1908. Eighteen world-famous preachers are portrayed, appraised, criticized and interpreted in this remarkable book. Henry Ward Beecher is the subject of the first chapter and Ezekiel Gilman Robinson of the eighteenth. Among other famed names are T. DeWitt Talmage, Richard S. Storrs, Phillips Brooks, Alexander Maclaren, Newman, Spurgeon, Liddon, Broadus, Moody and Gunsaulus.

Professor Wilkinson, at one time on the faculty of the University of Chicago, was a sermon-tester incomparable. Sometimes he is caustic—even merciless in his criticism; but always there is a sparkle to his sentences and much to be learned that is good for the preacher's soul. Of Beecher he writes: "He was by no means invariably at his best. He also had to fall back on habit, or even occasionally on trick, when his inspiration failed him. He privately told a young preacher once, who told the present writer, 'If you can't think of anything to say, bawl.' There were times when Mr. Beecher himself practiced his own precept. But it was seldom that he failed of something to say which did not need to be 'bawled.'"

Professor Wilkinson holds that Phillips Brooks was "too magnanimous." He thinks, too, that Brooks was often careless of his English, and that he took liberties with the gospel. Nevertheless, he is of the opinion that to read Mr. Brooks is like breathing mountain air. He held Spurgeon in high esteem, though he intimates that the great Londoner "was not distinctively a thinker or 'Thinker' spelled with a capital 'T.'" He cracks down on Talmage, but he offsets somewhat his strictures by averring that this Brooklyn preacher, whatever his shortcomings, did preach the gospel. The chapter on John A. Broadus is exceptionally fine. Dr. Wilkinson thought that Cardinal Newman's fame, both as preacher and writer, was destined not to wax but to wane.

I have given scarcely an adequate conception of the brilliance that distinguishes this book. The chapters for the most part are ample and the portraits of the preachers full length. Readers will not agree with all of the author's conclusions, but Bernard C. Clausen of Pittsburgh regards the work as the most valuable of its kind of which he has any knowledge and he once told me that he had read it so many times that he had lost count.

Edgar DeWitt Jones

Modern Masters of Pulpit Discourse has been out of print for a long time, but it may be possible to pick up a copy in a second-hand book shop.

● *A Great Bookman on the Preacher's Task*

2. *Princes of the Church,* by W. Robertson Nicoll. Thirty-four preachers are the subjects of this notable book. Everything that Dr. Nicoll wrote was well done. He knew books, writers and theology. And he certainly knew preachers, the greatest of his day, and he loved to write about them. Four of the preachers who were honored with chapters in Wilkinson's book are likewise portrayed by Nicoll, to wit: Liddon, Spurgeon, Maclaren and Newman. Nicoll is less critical of his preachers than Wilkinson; but this does not mean that he does not write discrimatingly.

Humor crops out as Dr. Nicoll deals with his Doctors of Divinity. In his chapter on David Brown he quotes this able preacher and university principal as repeating with satisfaction what some old dominie had once said to him: "I am not afraid to preach to probationers; I am not afraid to preach to ministers; but there is a thing called a divinity student. God preserve me from preaching to it!" And here is his closing sentence in the remarkable chapter on Joseph Parker: "As the end drew near his faith became clearer, and the hope of reunion seemed to shed a soft radiance and illumination over his sufferings, a soothing sense of repose and hope."

The chapter on Henry Drummond is superbly done, yet Nicoll, while rating him highly and doing full justice to his beautiful character, points out his limitations. He says of Drummond that he seemed somehow to assume Christianity, never to argue for it, and that his theology was such as no theologian would admit was either satisfactory or coherent. Drummond, he says, was not affected by any dogma on inspiration. Large parts of the Bible he was content to leave alone. Nicoll closes his sketch of Drummond with another last sentence worth repeating: "Henry Drummond's departure for the new country has made the other life for many, in an unspeakable degree more real, more winsome."

I do not know of another single volume on Scotch and English preachers that equals *Princes of the Church* in importance as a *must* book for the young preacher.

● *By 'The Dean of English Theologians'*

3. *Concerning the Ministry,* by John Oman. Dr. Oman, who has been called "the dean of English theologians," was at one time principal of Westminster College, Cambridge, The *British Weekly* is quoted as saying with reference to this book on the ministry: "We defy anyone to open it at any page without encountering a phrase or a sentence or a passage which says something of real importance." I have put this appraisal to the test and found it not wanting. The author is a close thinker. His sentences are crisp, brilliant, and sometimes salty. His insight into the ministerial vocation and the adventure of preaching is so clear and penetrating that it sometimes appears uncanny.

I imagine that this book is not

nearly as well known in this country as it should be; therefore, I am minded the more to quote some of its epigrams and memorable statements. For instance, in his chapter "A Prophet of the People," he says: "Do your work, by all means, as you can do it best. Yet do not be persuaded that your best work is in *deshabille* in the small hours, merely by the seeming ease with which you put it through your hands, for it may only be that your critical faculty has gone to sleep." In the same chapter this: "An old Scottish professor used to say that there were three qualities for the ministry—the grace of God, knowledge of the Scriptures in the sacred tongues, and gumption. The first, he said, we have the promise of if we pray for it, the second we can have if we work for it, but if the last is not a gift of nature he did not know that either prayer or labor could provide it."

Dr. Oman advises preachers on all matters affecting ourselves to take Lord Beaconsfield's advice to public men: "Never complain, never explain." He warns the pulpit to shun fault-finding; he reminds his readers that it used to be said in Scotland that when an Established Church minister turned lazy, he took to preaching his old sermons, and his Free Church brother, in like case, took to scolding his congregation. The author tells a capital story, which he said he got from President Woodrow Wilson. A Negro minister of his acquaintance was praying, in a stentorian voice and with enormous emphasis, "more powah, Lord, more powah." An elder touched him on the sleeve and said: "Minister, you pray for the wrong ting altogether; you got plenty of powah. What you should pray for is idees."

There are twenty-two chapters in *Concerning the Ministry,* and the chapters are tantalizing. For example, "Enemies of Leisure"; "Conviction and Truth"; "Fervor and its Substitutes"; "Style and Speaking"; "Preparation and Progress"; "Literature and History"; and others quite as arresting. Oman's book was published in this country by Harper & Bros. in 1937. I do not think it is out of print.

● *The Life Story of a Famous Boston Preacher*

4. *My Education and Religion, An Autobiography,* by George A. Gordon, renowned preacher of the Old South Church, Boston. Ah, but here was a master of preaching of the nobler, more thoughtful and prophetic type. The story of his birth and background in Scotland; the strong, sturdy strain from which he sprang; his education; the beginning of his ministry in Boston and the long pastorate there, with friends and acquaintances among the famous and the near-famous; glimpses into the inner lives of these celebrities as well as into his own life; an extraordinary store of rich and racy humor, centering for the most part about dominies and their flocks.

Every youngish preacher and theological student, in particular, should read Dr. Gordon's fourteenth chapter, in which he describes his first parish. It is good for the old and middle-aged as well as the young among parsons.

The chapter on "Education Through Friendship" is especially fine. Dr. Gordon was a close friend of President Eliot of Harvard University; William James was another friend, congenial and interesting always; Phillips Brooks looms large in this alluring picture. Dr. Gordon says that during his college days there were two preachers who spoke to him as no others did: A. P. Peabody of Harvard and Phillips Brooks. He says that Brooks made the following profound criticism upon himself when speaking without notes: "When I am interesting I am vague; when I am definite I am dull." He states that Brooks' voice was not naturally great. "It was hollow, a kind of weird whisper, which rose to piercing power only under the expanding force of emotion." He holds that Brooks was the greatest inspirational preacher that America has produced, and he is not alone in this judgment.

Houghton Mifflin Co. published *My Education and Religion* in 1925. So far as I know, this great book is not out of print.

● *The Biography of a Conservative*

5. *Recollections of a Long Life,* by Theodore L. Cuyler. The Baker & Taylor Co. published this book in September 1902, for the American Tract Society. It is the autobiography of Dr. Cuyler, who for thirty years was the greatly respected, admired and beloved minister of Lafayette Avenue Presbyterian Church, Brooklyn. I was in my first pastorate when I put this book on my shelves. The date on the fly-leaf is March 14, 1903. I have loaned the volume so many times to young preachers that it begins to show considerable usage.

This autobiography is not as scintillating or as humorous as Dr. Gordon's, but it is entertaining, never dull, and not wholly devoid of humor. If it is more restrained in style than Gordon's work, it also represents a more conservative theology. Dr. Cuyler wrote with ease, often with grace and beauty. He was a child of the church and it was his good fortune to be born in a home of culture, where Christ, the Bible and prayer were exalted in the minds of the family circle. Dr. Cuyler's church was made up of "the best people," but there were also those of humbler estate in Dr. Cuyler's church, and no one who ever knew him, or had been in his company but a short time, could ever be made to believe that he was other than the pastor of all the people, one who throughout his ministerial life determined to know nothing but Jesus Christ and him crucified, and to preach that gospel with power and simplicity.

In this book, as in others that are treated here, famous people and celebrated preachers pass in almost endless procession. Here again we have vignettes of Beecher, Spurgeon and Brooks; also of McCosh, the Alexanders, Archibald and Joseph; likewise Stephen Tyne, R. H. Storrs, Charles G. Finney, Benjamin M. Palmer of New Orleans, and others.

Cuyler was one of a small group of notable ministers who came to know Mr. Lincoln quite intimately during the Civil War. Indeed, it may be truthfully said that the three ministers who were closest to Mr. Lincoln during his presidency were Bishop Matthew Simpson, Phineas D. Gurley and Dr. Cuyler. I do not think Beecher belongs in this inner circle. He himself says that he saw Mr. Lincoln but a few times, and that the interviews were brief. Cuyler numbered among his friends an unusually large circle of Scottish and English preachers. He heard the great Thomas Guthrie, was acquainted with Newman Hall. His description of a visit with Spurgeon is memorable and touching. He came to know General Booth, the founder of the Salvation Army, and his equally interesting wife, Catherine.

The book ends with Dr. Cuyler's valedictory discourse, delivered to the Lafayette Avenue Church April 6, 1890; and what a farewell sermon it was! It is partly historical, partly pastoral, and contains as eloquent a tribute to the church, the congregation and the Christian ministry as ever fell from the lips of a prophet of the Most High. In my early ministry I wrote Dr. Cuyler and have preserved to this day the lovely note he wrote me in reply. Four times I have spoken from his old pulpit in Brooklyn, and each time it seemed to me that his apostolic spirit brooded over the hallowed spot where he had so often stood and proclaimed the unsearchable riches of Christ.

I commend these five books to my ministerial brethren who have not yet made their acquaintance. They are preacher books *par excellence.* They exalt the ministry. They do not fail to emphasize the serious side of it or omit the lighter vein which contributes so much sparkle to works of this kind. The authors were unusual men, two were university professors, one a famed editor-theologian, and two were princes of the pulpit. Books of this character are invaluable to those who would be good ministers of Jesus Christ.

• WHO'S WHO in THIS ISSUE •

BORN of American parents ministering in Australia, Dr. W. B. BLAKEMORE, JR., received his later education at Washington University and the University of Chicago. The Divinity School of the latter awarded him a B.D. in 1939, and two years later he received a Ph.D. from the university. He is at present assistant professor of philosophy of religion of the Federated Theological Faculties of the University of Chicago. His sermon in this issue was preached in Rockefeller Chapel.

Rev. JOHN S. LAND *has ministered at St. Charles* Avenue Presbyterian Church, New Orleans, since 1917. This church ministers to students of a number of universities and colleges, including Tulane, Newcomb and Loyola. Dr. Land holds degrees from Presbyterian College, Clinton, S. C., and Columbia Theological Seminary.

Rev. CHARLES L. VENABLE *has ministered at* Wicker Park Lutheran Church, Chicago, since 1933; earlier pastorates were in Easton, Md., and Dayton, Ohio. He is a member of the Board of Publication of the United Lutheran Church, and is Chicago correspondent of the *Christian Century*. His education was received at Gettysburg College and Gettysburg Theological Seminary.

Rev. WILLIAM G. GEHRI *is rector of Grace-St.* Luke's Episcopal Church, Memphis, Tenn. He is a leader in religious and other activities in his own city, also in the larger work of his denomination. His sermon in this issue was preached at a summer union service sponsored by twenty Protestant churches of Memphis.

Now in his fourth year as director of religious education in the Winnetka (Chicago) Congregational Church, Rev. WESNER FALLAW has spent the past sixteen years in the religious educational field. He has been a worker with boys, a college teacher and administrator. At present he is at work on a project in family and church education leading to a doctorate of education from Columbia University.

Ordained in the Presbyterian ministry in 1911, Rev. RALPH MARSHALL DAVIS held pastorates in San Francisco, Boston, St. Louis, Chicago and Erie, Pa.; for the past six years he has ministered at First Presbyterian Church, Oakland, Calif. He received his theological education at San Francisco Seminary, Harvard and Boston University.

Rev. ERNEST FREMONT TITTLE *is minister of the* First Methodist Church, Evanston, Ill.

Rev. EDGAR DEWITT JONES *is minister of Cen*tral Woodward Christian Church, Detroit, Mich.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

CLARENCE E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "Conquering Your Past." Joel 2:25—"I will restore to you the years that the locust hath eaten."

RICHARD A. WOLFF, First Congregational, Wakefield, Mass. "Getting Our Second Wind." Phil. 3:14a—"I press toward the mark . . ."

HOWARD W. KING, Christian, Philadelphia, Pa. "Adventuring With Christ." Matt. 4:19—"Follow me . . ."

JOHN PAUL JONES, Union Church of Bay Ridge, Brooklyn, N. Y. "The Unchosen Loyalties of Life." John 15:16—"Ye have not chosen me, but I have chosen you."

W. A. JACOBS, First Congregational, Cedar Rapids, Ia. "The Measure of True Greatness." John 3:30—"He must increase but I must decrease."

H. J. SINCLAIR, Second Christian, Washington, Pa. "Training for Godliness." 1 Tim. 4:8—"Train yourself for godliness." (Weymouth)

WESLEY V. HITE, Kavanaugh Methodist, Greenville, Tex. "Achieving Religion." Phil. 3:12—"Not as though I had already attained either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus."

W. A. KRATZ, Evangelical and Reformed, Catasauqua, Pa. "The Source of Hope." Rom. 15:13—"May God the source of hope fill you with perfect happiness and peace in your faith, so that you may have overflowing hope through the power of the Holy Spirit." (Goodspeed)

J. R. HILLIARD, First Methodist, Kerrville, Tex. "Naturalized Christians." Eph. 2:19—"Thus you are strangers and foreigners no longer, you share the membership of the saints, you belong to God's own household."

A. F. HARKINS, First Universalist, Stafford, Conn. "Watch!" 1 Thess. 5:3, 6—"When they are saying, 'Peace and Safety' then suddenly destruction cometh. . . . Let us watch."

WILLIAM RICHARDS, Congregational, Atkinson, Ill. "More Than Blueprints." 1 Cor. 3:9—"You are God's field to be planted, God's house to be built." (Moffatt)

C. A. ROWAND, Methodist, Delaware, O. "One World." Eccl. 3:11—"He hath set the world in their heart."

ROY H. BROWN, Union Theological Seminary, Manila, P. I. "Courage and Crisis." Hab. 3:17—"Though the fig tree may blossom, though the olive crop has failed . . . yet in the Eternal we will find joy. . . . The Lord the Eternal is our strength. . . . He makes our feet sure as the feet of hinds . . . helps us to keep our footing on the heights." (Moffatt)

FOR YOUR SERMON AND TEXT

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Title of sermon

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Text used (write out the text)

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Name of minister

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Name of church

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Address

The Editor's Page

The Event of the Month

I WISH my natural optimism could shake off its reservations as to the significance of the conferences at Cairo and Teheran in which our President has played so dramatic a part. That a common understanding was reached on the coordination of the military forces of the allied powers in the war against Germany and Japan, we have no reason to doubt. What this military understanding is will be known only as events unfold on the fighting fronts. But the silences as to a post-victory understanding are disquieting, if not ominous. What agreements were entered into with Stalin as to the fate of the small nations which mark Russia's western border have not been disclosed; nor has any word been dropped to indicate Stalin's attitude toward the Anglo-American purpose to strip Japan of all her imperial possessions; nor was there any suggestion that the empires of The Netherlands, France, Belgium and Great Britain would not be fully restored in the Far East; nor was there any promise of a plan to remove the Balkan countries from the intrigues arising from the balance of power postwar policy of Great Britain and Russia; nor, finally, was there any offer made to Germany as to her fate when she acknowledges defeat. The fact that the world is left in complete darkness as to these post-victory questions can hardly mean that they were considered and that the agreements arrived at are being held for later divulgence. More likely is it, in my opinion, that they were too "hot" to be even considered, and have been deferred until victory in Europe is secured.

The Meetings at Cairo and Teheran

The Book of the Month

THE BEGINNING OF CHRISTIANITY. *By Clarence Tucker Craig. Abingdon-Cokesbury Press. $2.75.*

THIS is the story of the emergence of the Christian faith. We have had countless books which undertook to tell this story. But much has happened in the field of critical scholarship since those books were written. In the past decade and a half a new critical method has appeared. It is called "form criticism." It is more thorough in its examination of the sources of the New Testament Gospels than previous methods which sought for the most authentic *documents.* The "form criticism" seeks for the authentic *tradition* behind all the written documents. This tradition was the memorized account of the teaching of Jesus and the events of his life. This oral tradition was handed down in the Christian community many years before it was put in written form. Some have feared that this modern approach would rob us of the historical Jesus. It has not proved so. Dr. Craig, with all the apparatus of scholarship at his command, has given us the story of Christian beginnings as that story may confidently be told after scholarship has done its work. What a story it is! Nothing vital is lost! Much that our earlier liberal scholarship had seemed to discard is recovered. The author sees Christianity as a historical religion—not a religion of ideas, but a religion of historical fact. In Jesus Christ God did make a revelation of himself to those disciples who companied with him. The book is great reading, lucid writing, not cluttered at all with scholarly technique. It is a living story which will fascinate both layman and expert.

A Thought for the Month

THE great task which Christianity faces in our time is to proclaim the gospel to a society which once believed it, but believes it no more. This is not to say that the gospel was ever, at any time or in any place, believed by everybody. There have always been unbelievers. But for nearly fifteen centuries the Christian faith provided the underlying and controlling presuppositions upon which the Western world based its thinking about the ultimate meaning of life. That is no longer true. Other concepts have become dominant in modern society and have pushed Christian concepts into the background. Scientific concepts of nature, biological and psychological concepts of man, political and economic concepts of history—these have steadily made their way to the central place in modern thinking and have displaced the Christian concept of nature, the Christian concept of man and the Christian concept of history. The result is that Christianity has been put on the defensive. The church today finds itself in a society whose predominant thought and feeling are typically pagan, a society strikingly like that ancient world in which the Christian faith was born. It would almost seem that Christianity has to begin all over again by Christianizing the "Christian" world. This is an even more difficult undertaking than that of the early Christians. They brought a gospel that was news —fresh, unheard of, startling—so good that it was almost incredible. To believe it, was to experience a revolution. To preach this same gospel to a society which once believed it, but has become disillusioned, presents difficulties which the early Christians did not face. Can these difficulties be overcome? My answer is Yes, but the church must recover its own faith in its gospel. A church with an apologetic faith or an unenlightened faith cannot restore Christian faith to its lost place at the heart of the Western world. Do you and I believe profoundly that our Christianity is true? Search your heart, brother minister, as I search mine, with this penetrating question. For Christ has no other way to reach his imperial place at the heart of mankind save as you and I open up a path for his sovereign feet.

Do You Believe Your Gospel?

Charles Clayton Morrison

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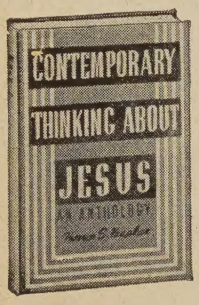
TILLICH ★ TORREY, et al

Grouped in Five Significant Areas

I. The Nature of the Synoptic Gospels
II. The Portrait of Jesus in the Fourth Gospel
III. Jesus' Relationship to History
IV. Eschatology and Ethics
V. Modern Evaluations of Jesus



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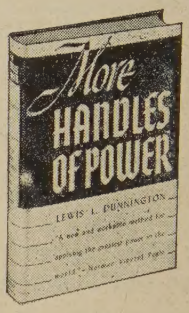
Another Helpful Book by

LEWIS L. DUNNINGTON

More Handles of Power



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